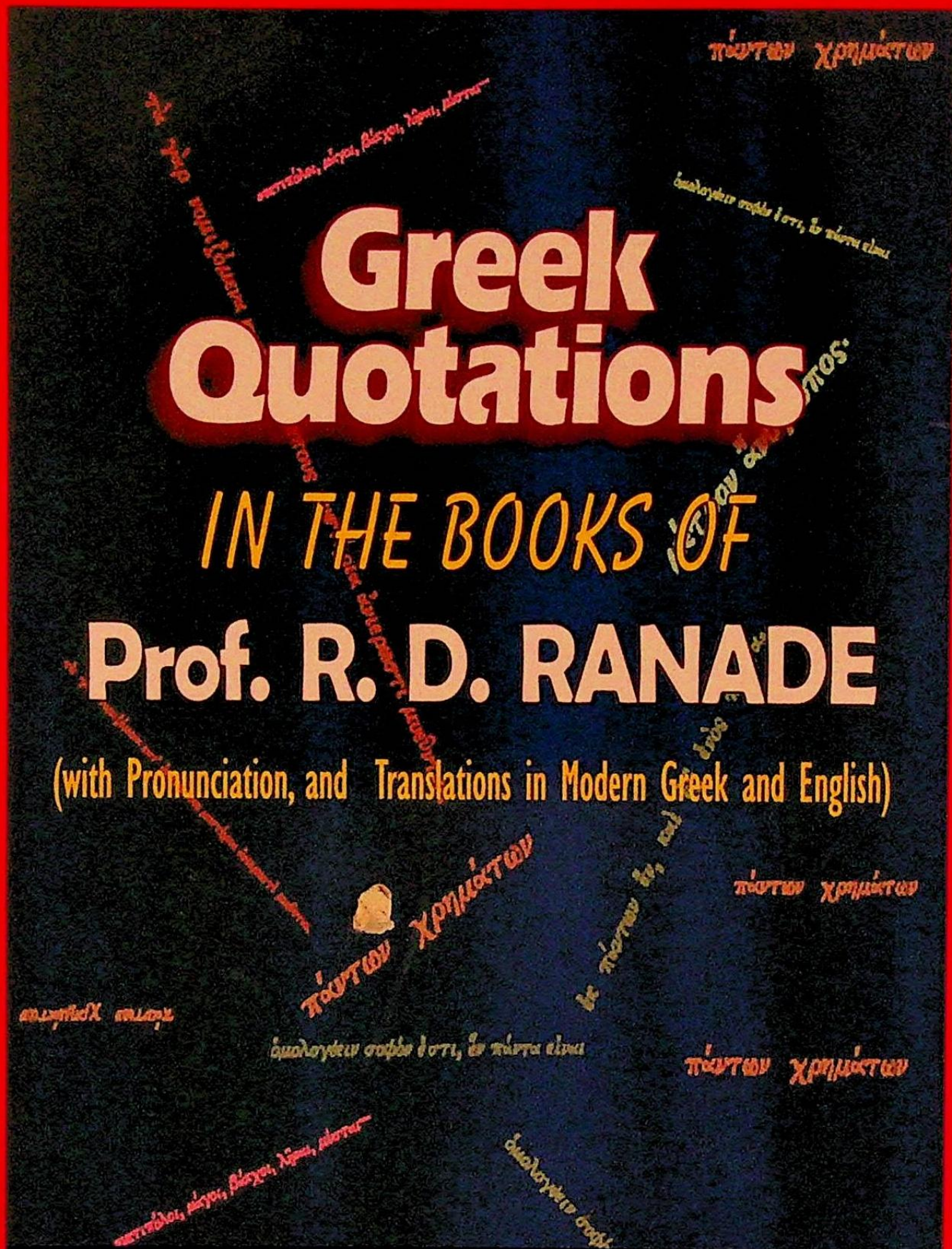
Greek Quotations

IN THE BOOKS OF

Prof. R. D. RANADE

(with Pronunciation, and Translations in Modern Greek and English)



Editors
Dr. Narhari Vithal Kulkarni
Dr. Hemchandra Dayarnav Kopardekar

Prof. Ranade had a passion for an unceasing research into the originals of a doctrine. He learnt Greek for this purpose. He brought his knowledge of various languages, both Indian and European to bear upon the solution of philosophical problems.

- Critical and Constructive Aspects of
Prof. R. D. Ranade's Philosophy, B. R. Kulkarni, p.19

All the essays of Rambhau (R. D. Ranade) about Greek Philosophers were very much appreciated by Principal Bain (Professor of R. D. Rande and Principal of Deccan College then) who presented to Rambhau a rare volume in Greek literature, at the time of his departure from India, and said : "there are not even five persons in India who will understand your scholarly booklets on Greek Philosophy. I shall leave the whole of my library in India but take with me your valuable booklets on Greek Philosophers."

- Gurudev Ranade's Life of Light, M. S. Deshpande, p. 71

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Academy of Comparative Philosophy and Religion
Belgaum

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* * *

Harbinger

In the beginning was the Word, declares St. John (1.1). Yes, but the Word here came to us clad in an unfamiliar Greek outfit and the meaning was locked therein. The present work provides a magic key to open the lock by the first transliterating the Greek Script into Roman Script and then by translating the text into English language. The promoters have highly obliged all those who read Professor R. D. Ranade's books.

Few indeed would venture the first thing this monograph brings to our mind is Prof. Ranade's Essay - Greek and Sanskrit : A Comparative Study, published in 'Sanskrit Research' (Vol. I, No. 2), way back in 1915. It means that Time toll its tool of nearly a century before the writer's fine-tuned mastery over Greek language came to be gazed by the reading public. This Essay is the locus classicus of Prof. Ranade's deep knowledge of the structure of Greek language, and as such, deserves special attention. About this essay Shri. Arvind writes, "Prof. Ranade has done his work with great thoroughness... with a minute accuracy... Especially new and interesting are the parallels between the Vedic accents...and the rearrangement of Greek conjugations according to Sanskrit classification." That Shri. Arvinda should refer to the treatment of accents (emphasis on a particular part) is really wonderful. It is also significant. Sanskrit literature cites cases where wrong accent played a mischief and led to queer outcomes. A single example would do.

In there is शतपथ ब्राह्मण there is a legend about इंद्र and his enemy वृत्र. वृत्र^{s} father wanted his son to be the destoyer of इंद्र. The expression इंद्रशत्रुर्वधस्व is famous. The word इंद्रशत्रू has to syllables, इंद्र and शत्रू. While uttering the word, if the first syllable (इंद्र) is accented, it means - 'Kill the enemy of इंद्र'. The intention of both वृत्र and his father was to accent the

second syllable and kill इंद्र. But by mistake, when the word was uttered, the first syllable was accented and as a result वृत्र, the enemy of इंद्र was himself killed ! Even in our daily life, accent on a particular word in a sentence, changes its meaning. But accent is not the only subject handled by Prof. Ranade in this Essay. It is a full-fledged survey of topics like article, declension, tense, syntax and so on - a veritable paradise for philologists and grammarians. This essay could not be included in the present volume because partly its purpose was to introduce the reader to the script also.

Prof. Ranade learnt Greek language along with its script. This equipment enabled him to go to the original texts and have his own independent interpretations. Thus with authority he could charge both Zeller and Burnet of misunderstanding Herakleitos. He could also show that the attempt of Neo-Zenoists like Herr Weierstrass and Bertrand Russell was an exercise in futility. He himself solved Zeno's puzzles with the help of infinitesimal calculus. Considering this, it is not surprising that reluctance to learn a new language and apathy towards a fresh alphabet were critised by him by terming them "the there-is-a-lion-in-the-path" policy. He himself never encountered a lion on his path to learn new and yet new subjects.

From the recasting of Greek expressions in this brochure, it becomes clear that Prof. Ranade has done justice not only to language like Sanskrit, Greek or English, but also to disciplines like philosophy, grammar, philology or mathematics. How could he do all this in one stroke ? He has himself given an explanation elsewhere - "We are blessed with a new insight, because we have the spiritual background, divine support and grace of the Master".

- Padma Kulkarni

Publishers' Note

It is a great pleasure to place in the hands of readers this third publication of the Pune-based International Forum of Followers of Gurudev Ranade for Philosophical Research. The purpose is to help readers understand thoroughly Prof. R. D. Ranade's books. At times he used Greek expressions in his writings and got them printed in Greek alphabet. As a matter of fact, at some places the English meaning was either prefixed or suffixed to Greek words but the reader had no eye to recognize it to be so. It was therefore essential to make readers realize this. The need to provide meaning where it was not given, was also in the line. This was felt since long. But decades passed by without any attempt in this direction. Recently members of the Forum had a novel thought of gathering Greek phrases and getting them rendered into English. But to entertain an idea is one thing and to convert an abstract mental concept into concrete physical reality is quite another. However the Forum was not scared. With deep devotion to Prof. Ranade, their spiritual teacher, they outlined a plan and set out to concretize their idea.

From among Prof. Ranade's literature, four books, having a number of Greek expressions, were selected. Greek portions from these were culled out and tabulated. Thus a nice compiled piece was ready. Next, the work of getting Greek Script reduced into

Roman Script, providing pronunciation of words, arranging the translation, first into modern Greek and then into English was accomplished. At places the verbatim translation was slightly altered in the light of Prof. Ranade's philosophy. Long time, substantial money or intense effort were not spared and the present work took shape. This will serve as a companion volume when the reader goes through the original books of Prof. Ranade. He will also get an insight into the rich heritage we received from the Greek mind when he starts meditative reading. It may provide an incentive to study Prof. Ranade's books more closely.

Now, if the aim of this exercise was to help the English reader, why was the translation into modern Greek given in addition ? Well, there was a strong reason for that. Can today's Englishman fully grasp Chaucer's Canterbury Tales ? Does a Marathi reader understand the nuances in Jnaneshwar's idiom ? If this is true of treatises only 700-800 years old, what about literature which is centuries away from us ? A person who has studied classical Sanskrit may stumble at Vedic diction. Likewise modern Greek citizens may find it difficult to apprehend prehistoric Greek language from which the present matter is picked up. It is for such ones that translation into present usage was provided. It was a subtle way, at least partly, to reciprocate their magnanimity which helped to bring this project to a successful finale.

We are grateful to Bits, Pune, for arranging the work of translation through Greek friends. The Forum has financed the printing. No words are sufficient to commend their initiative and drive in seeing the work through. Its completion is itself their reward. Thanks are due to Shri. Vinayak Joshi for the good design of the cover page and to Shri. Avinash Limaye for the fine get up.

We are thankful to Prof. Padmatai Kulkarni for her preface and assistance given in publishing this book.

One important thing to be noted is that this book is being published at a very opportune time when the preparations for the 'World Philosophical Congress' to be held in Athens in Greece in 2013 are going on. The philosophers would be happy to note the deep interest taken by Indian Mystic Prof. Ranade, in studying the Greek language and using original quotations of ancient Greek philosophers in his comparative study of contribution to the field of philosophy from ancient Greece and ancient and medieval India.

We are sure this publication will be well received.

M. B. Zirali
Secretary,
Academy of Comparative
Philosophy and Religion

Editorial Remarks

Prof. Ranade's book, 'Philosophical and Other Essays, Part I' would be in the hand. Reading would go on smoothly and interestingly till we have to halt and look up. 'This is all Greek and Latin', we would exclaim. It is true literally and not figuratively; for there are quotations from Greek authors written in Greek script.

Prof. R. D. alias Gurudev Ranade seems to have used ancient Greek quotations because he wanted to present Indian Philosophy in western garb for western readers. But to most of us what can they mean? It is clear that they are important enough to be read from the original and not from translation. Some sentences preceding or succeeding the quotation explain the idea sufficiently well. Still it is with some longing to peep into the heart of the ancient thinkers that we proceed with our reading, all the while ignorant of the fact that Gurudev *has* given the exact meaning either before or after the quote in some cases; however there are many quotations where meaning has to be understood by reference but it may not be clear to many readers. This book offers them the help to understand those quotations.

The present deciphering of the Greek script, the pronunciation provided in Roman letters and the translation

into English have done what could not be done for the last fifty years. The difficulty posed was peculiar and not commonplace. We never could know that Gurudev had given the translation in full. Now we know which is which.

The invaluable and taxing work undertaken and completed by our Greek friends (through Bits, Pune), has made the reading meaningful, not only of the book mentioned above but of a couple of other works of Gurudev. There are no words to commend their efforts and perseverance. The language of the translation is simple and at places explanatory. We owe our gratitude to the persons who have rendered the Greek portion into English. This has helped the reading to proceed without any distracting halts. We thank them for their loving service to Gurudev Ranade.

We are also thankful to Prof. Padmatai Kulkarni for her scholarly preface.

Dr. Narahari Vithal Kulkarni

Dr. Hemchandra Dayarnav Kopardekar

Pune, 1st Sept. 2011

* * *

Prof. George Burch writes on Gurudev Ranade

"The man I met was the opposite of what I had expected. Small, slight and frail, a mere wisp of a man whom you would expect the slightest breeze to blow away, he was nevertheless vigorous not only spiritually and intellectually but also physically. His brisk, sprightly step was characteristic of his whole lively personality. Pomposity or inaction would be impossible in this animated person. Hypocrisy would be impossible in this humble man, who kept his perspective and sense of humour even though surrounded by disciples for whom he was divine. He was frank and friendly, eager to talk with me, to learn as well to teach, to discuss both his intellectual interests and mine. After telling me about his education, he asked me to tell him about mine. Rapport was established when we discovered a common interest in the pre-Socratics, and we exchanged offprints in this field. We became close friends immediately. I did not get the impression, however, that this was anything special about me. I believe that he was that way with everybody. But for all this humility, a visitor at Nimbal could never be mistaken as to which man was the Guru. Ranade's spirituality shone clearly through every look, word and act. He did not have to pretend to be a saint, because he obviously was one."

"Much as I appreciate Ranade's spiritual and intellectual achievements, it is his loving personality which I remember best. Surely for many, as for me, he was much more. For India he was one of her great men. In India, as also in other countries, there are many great scholars engaged in various researches, many great philosophers with deep insights into reality, many great mystics with ineffable visions, many great teachers who inspire their pupils, many great souls whose integrity and personality are radiant. But we seldom see one person who is all these at once. Such was Shri Ranade, one of those rare spirits who show us how fine human nature can be."

Prof. George Burch
Tufts College, Metford, USA

(Prof. Burch had visited Nimbal, the Ashram of Gurudev Ranade in 1953-54 and had written an article on Gurudev Ranade after some time after the death of Gurudev Ranade, the above two paragraphs are extracts from that article.)

* * *

PHILOSOPHICAL
&
OTHER ESSAYS

Edition - 1956

Page - 1

Sr. No. of appearance - 1

Greek text - πόλεμος πάντων μὲν πατήρ ἐστι,
πάντων δὲ βασιλεύς.

Pronunciation - polemos panton men patir esti, panton de vasilefs

Translation - War is the father of all, king of all.

* * *

Page - 1

Sr. No. of appearance - 2

Greek text - εἰδέναι δίκην ἔριν.

Pronunciation - eidénao, díkin érin.

Translation (Greek) - Να γνωρίζεις ότι η δικαιοσύνη είναι πάλη (φιλονικία).

Translation (English) - You should know that justice is a fight.

* * *

Page - 1

Sr. No. of appearance - 3

Greek text - γινόμενα πάντα κατ' ἔριν.

Pronunciation - ginómena pánta kat' érin

Translation (Greek) - Τα πάντα αποκτούν υπόσταση χάριν της φιλονικίας.

Translation (English) - Everything comes into existence due to conflict.

* * *

Page - 2

Sr. No. of appearance - 4

Greek text - (ὁ σκοτεινός)

Pronunciation - (o skoteinós)

Translation (Greek) - (Ο ασαφής)

Translation (English) - Obscure

* * *

Page - 2

Sr. No. of appearance - 5

Greek text - περὶ φύσεως

Pronunciation - perí fýseos.

Translation (Greek) - Σχετικά με τη φύση (την ουσία).

Translation (English) - Regarding the primal substance.

* * *

Page - 2

Sr. No. of appearance - 6

Greek text - θεοὶ θνητοί ἄνθρωποι ἀθάνατοι.

Pronunciation - oi theoí eínai thnitoí, oi ánthropoi athánatoi.

Translation (Greek) - οι Θεοί είναι θνητοί, οι άνθρωποι αθάνατοι.

Translation (English) - Gods are mortal, men immortal.

* * *

Page - 2

Sr. No. of appearance - 7

Greek text - (βιός),

Pronunciation - viós,

Translation (Greek) - το τόξο

Translation (English) - the bow

* * *

Page - 2

Sr. No. of appearance - 8

Greek text - (βίος),

Pronunciation - (víos),

Translation (Greek) - (η ζωή),

Translation (English) - the life

* * *

Page - 2

Sr. No. of appearance - 9

Greek text - τοῦ βιοῦ οὔνομα·
βίος, ἔργον δὲ θάνατος.

Pronunciation - toú víou oúnoma: víos, érgon de thánatos.

Translation (Greek) - τόξο σημαίνει ζωή, η ενέργεια του τόξου όμως είναι ο θάνατος.

Translation (English) - 'Bow' means life, but its work is death.

* * *

Page - 2

Sr. No. of appearance - 10

Greek text -

ἄνθρωπος, ὅκως ἐν εὐφρόνῃ φάος, απτεται. ἀποσβέννυται.

Pronunciation - ánthropos, ókos en efróni fáos áptetai

Translation (Greek) - ο άνθρωπος, όπως προσαρμόζεται στην ευνοική ώρα της λάμψης, έτσι και σβήνει, χάνεται.

Translation (English) - the human being, is kindled at the propitious time, but in the same way disappears.

* * *

Page - 3

Sr. No. of appearance - 11

Greek text · τὸν Ὅμηρον ἄξιον ἐκ τῶν αγώνων ἐκβάλλεσθαι καὶ ῥαπίζεσθαι.

Pronunciation - ton Ómiron áxion ek ton agónon ekvállesthai kai rapízesthai.

Translation (Greek) - στον Όμηρο αξίζει να απορριφθεί από τις συνελεύσεις και να μαστιγωθεί.

Translation (English) - Homer should be ousted from the assemblies and be whipped.

* * *

Page - 3

Sr. No. of appearance - 12

Greek text - Πυθαγόρης ἐποίησε ἑωυτοῦ σοφίην, πολυμαθίην, κακοτεχνίην.

Pronunciation - Pythagóris epoíise eaftoú sofíin, polymathíin, kakotechníin.

Translation (Greek) - ο Πυθαγόρας έχτισε την φρόνησή του, την πολυμάθειά του, την κακή του τέχνη.

Translation (English) - Pythagoras has built his learnedness, but at the same time, bad art.

* * *

Page - 3

Sr. No. of appearance - 13

Greek text - πολυμαθίη νόον ἔχειν οὐ διδασκει. Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαλόρην αὖτίς τε Ξενοφάνεα.

Pronunciation - Isíodon gar an edídaxe kai Pythalórin aftís te Xenofánea.

Translation (Greek) - η πολυμάθεια δε μαθαίνει (κάποιον) να κατέχει κρίση (μυαλό). Διότι (αν ήταν έτσι), δίδαξε (η πολυμάθεια) τον Ησίοδο και τον Πυθαγόρα και τον Ξενοφάνη.

Translation (English) - Much learning teacheth not understanding, else it would have taught Hesiod and Pythagoras and again Xenophanes.

* * *

Page - 3

Sr. No. of appearance - 14

Greek text - ὀχλολοίδορος

Pronunciation - ochlololoídoros

Translation (Greek) - αυτός που κακολογεί το λαό

Translation (English) - the one that railed at the people

* * *

Page - 4

Sr. No. of appearance - 15

Greek text -

νυκτιπόλοι, μάγοι, βάκχοι, λῆναι, μύσται-

Pronunciation - nyktipóloi, mágoi, vákchoi, línai, mýstai

Translation (Greek) - νυχτοπερπατητές, μάγοι, βάκχοι (γεμάτοι με πάθος και μανία), γλεντοκόποι, μυημένοι

Translation (English) - night walkers, wizards, bacchanals, revellers, mystery-mongers.

* * *

Page - 4

Sr. No. of appearance - 16

Greek text -

τὰ γὰρ νομιζόμενα κατ' ἀνθρώπους μυστήρια ἀνιερωστὶ μυεῦνται.

Pronunciation - ta gar nomizómena kat' anthrópous mystíria anierostí myéyntai,

Translation (Greek) - διότι αυτά που σύμφωνα με τους ανθρώπους θεωρούνται μυστήρια, τους κατηχούν με ανίερο τρόπο,

Translation (English) - Because these that are considered mysteries according to people, they celebrate in an unholy way.

* * *

Page - 4

Sr. No. of appearance - 17 (Sr. No. of appearance 57, p 17)

Greek text - αὔη ψυχὴ σοφωτάτη καὶ ἀρίστη.

Pronunciation - ávi psychí sofótati kai arísti.

Translation (Greek) - η γερασμένη ψυχή είναι η πιο σοφή και η πιο σπουδαία.

Translation (English) - the dry soul is the wisest and the best.

* * *

Page - 5

Sr. No. of appearance - 18

Greek text - πάντων δὲ παλίντροπος ἐστι κέλευθος.

Pronunciation - pánton de palíntropos ésti kélefthos.

Translation (Greek) - η αντίθετη φορά είναι ο δρόμος για όλα τα πράγματα

Translation (English) - All things follow to back-turning course.

* * *

Page - 5

Sr. No. of appearance - 19

Greek text - παλίντροπος

Pronunciation - palíntropos

Translation (Greek) - αντίθετος, αυτός που στρέφεται πίσω ή αλλού.

Translation (English) - back turning

* * *

Page - 5

Sr. No. of appearance - 20

Greek text - πάντα ῥεῖ—

Pronunciation - pánta reí

Translation (Greek) - όλα τα πράγματα είναι ρευστά

Translation (English) - All things flow.

* * *

Page - 5

Sr. No. of appearance - 21

Greek text - νέος ἐφ᾽ ἡμέρῃ ἥλιος.

Pronunciation - néos ef' imerí ílios.

Translation (Greek) - ο ήλιος κάθε μέρα είναι καινούριος

Translation (English) - the sun is new every day.

* * *

Page - 6

Sr. No. of appearance - 22

Greek text -

ἕτερα γὰρ καὶ ἕτερα ἐπιρρέει ὕδατα.

Pronunciation - étera gar kaí étera epirréei ýdata.

Translation (Greek) - διαφορετικά και άλλα πάλι νερά ρέοουν.

Translation (English) - Other and yet other waters are flowing on.

* * *

Page - 6

Sr. No. of appearance - 23 & 24, 102(p 82), 105(P 83)

Greek text - φύσις

Pronunciation - fýsis

Translation (Greek) - αρχή, ουσία, φύση

Translation (English) - primal principle

* * *

Page - 7

Sr. No. of appearance - 25

Greek text - τὰ δὲ πάντα οἰακίζει κεραυνός

Pronunciation - ta de pánta oiakíxei keraunós

Translation (Greek) - ο κεραυνός οδηγεί, κυβερνάει τα πάντα

Translation (English) - The Thunderbolt guides the course of everything.

* * *

Page - 7

Sr. No. of appearance - 26

Greek text -

κόσμον... οὔτε τις θεῶν οὔτε ανθρώπων ἐποίησε, ἀλλ,' ἦν αἰεὶ καὶ ἔστι καὶ ἔσται πῦρ ἀείζωον.

Pronunciation - kósmon ... oúte anthrópon epoíise, all,' in aieí kaí ésti kaí éstai pýr' aeízoon.

Translation (Greek) - τον κόσμο, ούτε κάποιος απ' τους ανθρώπους, ούτε απ' τους θάσβεστη φωτιά.

Translation (English) - the world had been made neither by Gods nor by men; that it always was, and is, and would be, a Fire Everlasting.

* * *

Page - 7

Sr. No. of appearance - 27

Greek text - πῦρ

Pronunciation - pyr

Translation (Greek) - φωτιά

Translation (English) - fire

* * *

Page - 7

Sr. No. of appearance - 28, 65, 66 (p 19), 69, 70, 71 (p 29)

Greek text - λόγος,

Pronunciation - lógos

Translation (Greek) - σκέψη, λογική

Translation (English) - the world forming (founding) force

* * *

Page - 8

Sr. No. of appearance - 29

Greek text - ὁδὸς ἄνω κάτω μία καὶ ὠυτή ;

Pronunciation - odós áno káto mía kai oftí

Translation (Greek) - ο δρόμος προς τα πάνω και ο δρόμος προς τα κάτω είναι ο ίδιος.

Translation (English) - the Way Up and the Way down are one and the same.

* * *

Page - 8

Sr. No. of appearance - 30

Greek text - ὁμολογέειν σοφόν ἐστι, ἓν πάντα εἶναι·

Pronunciation - omologeín sofón ésti, én pánta eínai

Translation (Greek) - είναι συνετό να παραδεχτεί κανείς ότι όλα τα πράγματα είναι ένα.

Translation (English) - It is wise to accept that all things are one.

* * *

Page - 8

Sr. No. of appearance - 31

Greek text - ἐκ πάντων ἕν, καὶ ἐξ ἑνὸς πάντα.

Pronunciation - ek pánton én, kaí ex enós pánta.

Translation (Greek) - απ' όλα τα πράγματα προκύπτει το ένα και από το ένα γεννιούνται τα πάντα.

Translation (English) - from all things arises the One and from One, all things.

* * *

Page - 9

Sr. No. of appearance - 32

Greek text - ἄπειρον

Pronunciation - ápeiron

Translation (Greek) - άπειρο, απέραντο

Translation (English) - Infinite.

* * *

Page - 9

Sr. No. of appearance - 33 & 36

Greek text - ἀμοιβή

Pronunciation - amoiví

Translation (Greek) - ανταπόδωση, ανταλλαγή

Translation (English) - exchange

* * *

Page - 9

Sr. No. of appearance - 34

Greek text -

πυρὸς ἀνταμείβεται πάντα, καὶ πῦρ ἁπάντων, ὥσπερ χρυσοῦ χρήματα, καὶ χρημάτων χρυσός.

Pronunciation - pyrós antameívetai pánta, kai pyr apánton, ósper chrysoú chrímata, kaí chriméton chrysós.

Translation (Greek) - όλα τα πράγματα ανταλλάσσονται για τη φωτιά, και η φωτιά για τα πάντα, όπως ο χρυσός για τα χρήματα και τα χρήματα για το χρυσό.

Translation (English) - everything is exchanged for fire and fire for everything, as gold for wares and wares for gold.

* * *

Page - 9

Sr. No. of appearance - 35

Greek text - ἥλιος οὐχ ὑπερβήσεται μέτρα. εἰ δὲ μή,
Ἐρινύες μιν δίκης ἐπίκουροι ἐξευρήσουσι.

Pronunciation - ílios oúch ypervísetai métra, ei de mi,
Erinýes men díkis epíkouroi exevrísousi.

Translation (Greek) - ο ήλιος δεν υπερβαίνει τα μέτρα. Αν τα υπερβεί, τότε οι Ερινύες, οι προστάτιδες της δικαιοσύνης θα τον βρουν.

Translation (English) - The sun does not oversteps his measures; if he does, then the hand maids of justice, will find him, out.

* * *

Page - 10

Sr. No. of appearance - 37

Greek text - παλίντροπος ἁρμονίη,
ὅκωσπερ τόξου καὶ λύρης.

Pronunciation - palíntropos armonii, ókosper tóxou kai lýris.

Translation (Greek) - στην αρμονία υπάρχει η αντίθεση, όπως (συμβαίνει) με το τόξο και τη λύρα.

Translation (English) - Harmony lies in bending back as in the case with the bow and the lyre.

* * *

Page - 11

Sr. No. of appearance - 38

Greek text - "Ησίοδος...ἡμέρην καὶ εὐφρόνην
οὐκ ἐγίνωσκε. ἔστι γὰρ ἕν.

Pronunciation - Isíodos ... imérin kai efrónin ouk egínoske. ésti gar en.

Translation (Greek) - ο Ησίοδος δεν γνώριζε ότι η μέρα και η ευνοική ώρα (εδώ: η νύχτα) είναι ένα.

Translation (English) - Hesoid didn't knew that the day and the night are one.

* * *

Page - 11

Sr. No. of appearance - 39

Greek text - ταὐτ' εἶναι ζῶν καὶ τεθνηκόος,
κἀν ἐν καὶ γηραίον.

Pronunciation - taft'eínai zon kaí tethnikóos, kaín en kaí giraíon.

Translation (Greek) - ένα είναι η ζωή και ο θάνατος, το καινούριο και το παλιό.

Translation (English) - life and death, youth and old age are same.

* * *

Page - 11

Sr. No. of appearance - 40

Greek text - ἀγαθὸν καὶ κακὸν ταὐτόν :

Pronunciation - agathón kai kakón taftón:

Translation (Greek) - το καλό και το κακό είναι ένα:

Translation (English) - good and bad are one:

* * *

Page - 11

Sr. No. of appearance - 41

Greek text - θάλασσα ὕδωρ καθασώ τατον καὶ μιαρώτατον.

Pronunciation - thálassa ýdor kathasótaton kaí miarótaton.

Translation (Greek) - η θάλασσα είναι το καθαρότερο και (ταυτόχρονα) το πιο ακάθαρτο νερό.

Translation (English) - The sea is both purest and foulest water.

* * *

Page - 12

Sr. No. of appearance - 42

Greek text - ξυνὸν ἀρχὴ καὶ πέρας.

Pronunciation - xynón archí kai péras

Translation (Greek) - η αρχή και το τέλος είναι κοινά

Translation (English) - beginning and end are the same.

* * *

Page - 12

Sr. No. of appearance - 43

Greek text -

ποταμοῖσι τοῖσι αὐτοῖσι ἐμβαίνομεν τε καὶ οὐκ ἐμβαίνομεν, εἰμέν τε καὶ οὐκ εἰμὲν.

Pronunciation - potamoísi toísi emvaínomen te kaí ouk emvínomen, eimén te kaí ouk eimén.

Translation (Greek) - τους ίδιους ποταμούς διασχίζουμε και δεν διασχίζουμε, είμαστε και δεν είμαστε.

Translation (English) - Into the same rivers we step and we do not step; we are and we are not.

* * *

Page - 12

Sr. No. of appearance - 44

Greek text - λέγεσθαι οὐκ ἐθέλει καὶ ἐθέλει: Ζηνὸς οὔνομα.

Pronunciation - légesthai ouk ethélei kaí ethélei: Zinós oúnoma.

Translation (Greek) - λέγεται ότι δεν θέλει και θέλει (να έχει) το όνομα του Δία.

Translation (English) - The First Principle is willing to be called Zeus and unwilling to be called Zeus.

* * *

Page - 12

Sr. No. of appearance - 45

Greek text - τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἄνθρωποι δὲ ἃ μὲν ἄδικα ὑπειλήφασιν, ἃ δὲ δίκαια.

Pronunciation - to men theó kalá pánta kaí agathá kaí díkaia, anthropoid de á men ádika ypeilífasin, á de díkaia.

Translation (Greek) - για το θεό όλα είναι καλά και χρήσιμα και δίκαια, ενώ οι άνθρωποι κάποια πράγματα θεωρούν ότι είναι άδικα και κάποια άλλα δίκαια.

Translation (English) - for God all things are fair and good and just, but men hold some things unjust and some just.

* * *

Page -12

Sr. No. of appearance - 46

Greek text -

ὀνομάζεται καθ' ἡδονὴν ἑκάστου.

Pronunciation - onomázetai kath´idonín ekástou.

Translation (Greek) - ονομάζεται σύμφωνα με την ευχαρίστηση του καθενός.

Translation (English) - Everyone gives him the name he pleases.

* * *

Page - 14

Sr. No. of appearance - 47

Greek text - (ἐκπύρωσις).

Pronunciation - (ekpýrosis).

Translation (Greek) - καύση, πυρκαγιά.

Translation (English) - conflagration

* * *

Page - 14

Sr. No. of appearance - 48

Greek text - πάντα τὸ πῦρ
ἐπελθόν κρινέει καὶ καταλήψεται

Pronunciation - pánta to pyr epelthon krinéei kai katalípsetai

Translation (Greek) - η φωτιά όταν έρθει, κρίνει τα πάντα και τα καταδικάζει

Translation (English) - Fire in its advance will judge and convict all things.

* * *

Page - 15

Sr. No. of appearance - 49

Greek text -

κόσμον... ἣν αἰεὶ καὶ ἔστι καὶ ἔσται
πῦρ ἀείζωον.

Pronunciation - kósmon ... ´hn aieí kaí ésti kaí éstai pyr aeízoon.

Translation (Greek) - ο κόσμος ήταν, είναι και θα είναι άσβεστη φωτιά.

Translation (English) - the world was, is and will be a fire everlasting.

* * *

Page - 16

Sr. No. of appearance - 50

Greek text - φύσις κρύπτεσθαι φιλεῖ;

Pronunciation - fýsis krýptesthai fileí;

Translation (Greek) - η φύση αγαπά να κρύβεται·

Translation (English) - nature loves to hide;

* * *

Page - 17

Sr. No. of appearance - 51

Greek text -

ψυχῆς πείρατα οὐκ ἂν ἐξεύροιο.

Pronunciation - psychís péirata ouk an exévroio.

Translation (Greek) - τα πέρατα της ψυχής (είναι τόσο μεγάλα) που (κανείς) δεν θα μπορούσε να ανακαλύψει.

Translation (English) - one cannot discover the limits of the soul.

* * *

Page - 17

Sr. No. of appearance - 52

Greek text - ἐδιζησάμην ἐμεωυτόν.

Pronunciation - edizhsámin emeoftón.

Translation (Greek) - αναζητούσα τον εαυτό μου.

Translation (English) - I was searching myself.

* * *

Page - 17

Sr. No. of appearance - 53

Greek text -

τοῦ λόγου δ' ἐόντος ξυνοῦ ζώουσι οἱ πολλοὶ ὡς ἰδίην ἔχοντες φρόνησιν.

Pronunciation - tou lógou d´éontos xynou zóousi oi polloí os idíin échontes frónisin.

Translation (Greek) - ενώ η λογική είναι κοινή, οι περισσότεροι ζουν έχοντας προσωπική σκέψη.

Translation (English) - Reason is common yet most people live as though they had each an individual understanding.

* * *

Page -17

Sr. No. of appearance - 54

Greek text -

τοῖς ἐγρηγορόσιν ἕνα καὶ κοινὸν κόσμον εἶναι.

Pronunciation - tois egrigorósin éna kai koinón kósmon eínai.

Translation (Greek) - γι αυτούς που είναι άγρυπνοι, ο κόσμος είναι ένας και κοινός.

Translation (English) - Those that are awake have one common world.

* * *

Page - 17

Sr. No. of appearance - 55

Greek text -

ψυχῇσι τέρψις ὑγρῇσι γενέσθαι.

Pronunciation - psychísi térpsis ygrísi genésthai.

Translation (Greek) - για τις ψυχές είναι ευχαρίστηση να γίνουν ρευστές (εδώ: ευκίνητες, απαλές, τρυφερές.

Translation (English) - for the souls it is a pleasure

* * *

Page - 17

Sr. No. of appearance - 56

Greek text - ὡυτὶς δὲ Ἄιδης καὶ Δίονυσος.

Pronunciation - oftis de Áidis kaí Dionisos.

Translation (Greek) - ο Άδης και ο Διόνυσος είναι το ίδιο.

Translation (English) - Hades and Dionysos are the same.

* * *

Page - 17

Sr. No. of appearance - 57 (Same as Sr. No. of appearance 17, p 4)

Greek text -

αὐη ψυχὴ σοφωτάτη καὶ ἀρίστη.

Pronunciation - ávi psychí sofotáti kaí arísti.

Translation (Greek) - η γερασμένη ψυχή είναι η πιο σοφή και η πιο σπουδαία.

Translation (English) - the dry soul is the wisest and the best.

* * *

Page - 17

Sr. No. of appearance - 58

Greek text - δίκη καταλήψεται ψευδέων
τέκτονας καὶ μάρτυρας.

Pronunciation - díki katalípsetai psevdéon téktones kaí mártyres.

Translation (Greek) - η δικαιοσύνη θα καταδικάσει τους κατασκευαστές των ψευδών
και τους μάρτυρες (αυτών), (εννοείται των ψευδών).

Translation (English) - Justice will overtake forgers of lies and the witnesses, to them.

* * *

Page - 17

Sr. No. of appearance - 59

Greek text - ἦθος ἀνθρώπῳ δαίμων·

Pronunciation - íthos anthrópo daímon

Translation (Greek) - το ήθος στον άνθρωπο είναι η θεότητα

Translation (English) - our character is our guarding angel.

* * *

Page - 18

Sr. No. of appearance - 60

Greek text -

πολλοὶ κακοὶ, ὀλίγοι δὲ ἀγαθοί.

Pronunciation - polloi kakoí, olígoi de agathoí.

Translation (Greek) - πολλοί (είναι) οι κακοί, λίγοι οι καλοί.

Translation (English) - The many are bad, and the few are good.

* * *

Page - 18

Sr. No. of appearance - 61

Greek text -

εἷς ἐμοὶ μύριοι, ἐὰν ἄριστοις ᾖ.

Pronunciation - eis emoí mýrioi, eán áristois i.

Translation (Greek) - ένας θα άξιζε όσο χίλιοι αν ήταν σωστός.

Translation (English)- one man would be ten thousands if he be the best.

* * *

Page - 18

Sr. No. of appearance - 62

Greek text -

τρέφονται γὰρ πάντες οἱ ἀνθρώπειοι:
νόμοι ὑπὸ ἑνὸς τοῦ θείου.

Pronunciation - tréfontai gar pántes oi anthrópeioi nómoi ypó enós tou theíou.

Translation (Greek) - διότι όλοι οι ανθρώπινοι νόμοι τρέφονται από τον ένα, το θειικό

Translation (English) - because all human laws are fed by the one, the divine.

* * *

Page -19

Sr. No. of appearance - 63

Greek text - ἔστι γὰρ εἱμαρμένα πάντως..

Pronunciation - ésti gar eimarména pántos.

Translation (Greek) - διότι είναι βεβαίως το πεπρωμένο.

Translation (English) - because it is the fate, of course.

* * *

Page - 19

Sr. No. of appearance - 64

Greek text - γινομένων γὰρ πάντων κατὰ τὸν λόγον.

Pronunciation - ginoménon gar pánton katá ton logon.

Translation (Greek) - διότι σύμφωνα με τη λογική γίνονται όλα.

Translation (English) - even though all things come to pass in accordance with this word.

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Page - 19 Sr. No. of appearance - 65
Page 20 - Sr.No. of appearance 66
} Same as appearance No.28 on pg. 7

* * *

Page - 20 Sr. No. of appearance - 67

Greek text - σπερματικός,

Pronunciation - spermatikós,

Translation (Greek) - παραγωγικός,

Translation (English) - productive,

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Page 21 - Sr. No.of appearance 68

Same as appearance No.28 on pg. 7

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Page - 20

Sr. No. of appearance - 68

Greek text - λόγοι σπερμκτικοί,

Pronunciation - spermatikós,

Translation (Greek) - παραγωγικός,

Translation (English) - the original productive,

Page 29 - Sr. No. of appearance 69
Page 29 - Sr. No. of appearance 70
Page 29 - Sr. No. of appearance 71

} Same as appearance No.28 on pg. 7

* * *

Page - 20

Sr. No. of appearance - 72, 73

Greek text - παδὸς ἡ βασιλήίη,

Pronunciation - padós í vasiliii,

Translation (Greek) - η βασιλεία του παιδιού (εδώ: ανήκει στο παιδί),

Translation (English) - the kingdom belongs to the child.

* * *

Page - 27

Sr. No. of appearance - 74

Greek text -

αἰεὶ δ' ἐν ταὐτῷ μίμνει κινούμενον οὐδέν,
οὐδὲ μετέρχεσθάι μιν ἐπιπρέπει ἄλλοτε ἄλλῃ[8]

Pronunciation - aieí d'en taftó mímnei kinoúmenon oudén, oudé metérchesthaí min epitrepei állote álli.

Translation (Greek) - πάντα μένει σταθερός στο ίδιο σημείο χωρίς να κινείται, χωρίς να φαίνεται ότι πηγαινοέρχεται (αυτός) άλλοτε σε άλλη θέση.

Translation (English) - he always remains stable at the same point without moving, without appearing that he is coming and going erst to another position.

* * *

Page - 31

Sr. No. of appearance - 75, 80 (p 37)

Greek text - ἓν καὶ πᾶν

Pronunciation - én kai pán

Translation (Greek) - το ένα και το παν

Translation (English) - one and the all.

* * *

Page - 34

Sr. No. of appearance - 76

Greek text -

τὸ γὰρ αὐτὸ νοεῖν ἐστίν τε καὶ εἶναι

Pronunciation - to gar aftó noeín estín te kaí eínai

Translation (Greek) - διότι αυτό που μπορεί να εννοηθεί συγχρόνως και είναι

Translation (English) - Thought and Being are one.

* * *

Page - 34

Sr. No. of appearance - 77

Greek text -

τωὐτὸν δ' ἐστὶ νοεῖν τε καὶ
οὕνεκέν ἐστι νόημα:

Pronunciation - toftón d' estí noeín te kaí oúneken ésti nóima:

Translation (Greek) - Το ίδιο είναι και το νοείν και κείνο για το οποίο υπάρχει νόημα:

Translation (English) - Thinking and that by reason of which thought exists are one and the same.

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Page - 35

Sr. No. of appearance - 78 (same as in The Evolution of My own Thought, p. 21, appearance 8)

Greek text -

αὐτάρ ἐπεί πεῖρας πύμκτον,τετελεσμένον ἐστι
πάντοθεν, εὐκύκλου σφκίρης ἐναλίγκιον ὄγκῳ,
μεσσόθεν ἰσοπαλὲς πάντῃ.

Pronunciation - aftár epeí peíras pýmaton, tetelesménon estí pántothen, efkýklou sfaíris enalígion ógon messóthen isopalés pánti.

Translation (Greek) - Αλλά αφού έχει έσχατο όριο, είναι πεπερασμένο από παντού, όμοιο με όγκο σφαίρας ολοστρόγγυλης, που εκτείνεται από τη μέση προς τα έξω ισοδύναμη.

Translation (English) - But as it has an extreme limit, it is from all sides finite, similar to the volume of an all round sphere, that is extended equivalent from the middle to the outside.

Page - 36

Sr. No. of appearance - 79

Greek text - ἐναλίγκιον

Pronunciation - enalígion

Translation (Greek) - Όμοιος

Translation (English) - Similar

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Page - 37

Sr. No.of appearance - 80 - Same as appearance 75 on page 31.

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Page - 39

Sr. No. of appearance - 81

Greek text - κέκριται δ' οὖν ὥσπερ ἀνάγκη,
την μὲν ἐὰν ἀνόητον, ἀνώνυμον.
οὐ γὰρ ἀληθὴς εστὶν ὁδός

Pronunciation - kékritai d' oún ósper anági, tin men eán anóiton, anónymon, ou gar alithís estín odós.

Translation (Greek) - Κρίθηκε όμως αναγκαίο, τον ένα δρόμο να αφήσουμε, που είναι ακατανόητος, ανώνυμος. Διότι δεν είναι αληθινός.

Translation (English) - It has been judged necessary to leave the one way, that is unthinkable and unspeakable. Because it is not the path of truth.

* * *

Page - 40

Sr. No. of appearance - 82

Greek text - τὸ αὐτὸ νοεῖν τε καὶ εἶναι

Pronunciation - to aftó noeín te kaí eínai

Translation (Greek) - Διότι αυτό που μπορεί να εννοηθεί συγχρόνως και είναι

Translation (English) - Thought and Being are the same.

* * *

Page - 41

Sr. No. of appearance - 83

Greek text - δόξα and ἀλήθεια,

Pronunciation - dóxa kai alítheia

Translation (Greek) - Γνώμη and αλήθεια

Translation (English) - Opinion and truth

* * *

Page - 45

Sr. No. of appearance - 84, 85

Greek text - ὑπόθεσις

Pronunciation - hypothesis

Translation (Greek) - Υπόθεση

Translation (English) - Hypothesis

* * *

Page - 45

Sr. No. of appearance - 86

Greek text - διαλεκτική.

Pronunciation - dialektikí.

Translation (Greek) - Διαλεκτική (συζήτηση για την ανεύρεση της αλήθειας).

Translation (English) - Dialectics (debate in order to find the truth).

* * *

Page - 51

Sr. No. of appearance - 87

Greek text - συμβάινει δὲ παρὰ τὸ λαμβάνειν τὸν χρόνον συγκεῖσθαι ἐκ τῶν νῦν.

Pronunciation - symvaínei de pará to lamvánein ton chrónon oulkeísthai ek ton nyn.

Translation (Greek) - Συμβαίνει να δεχόμαστε ότι ο χρόνος αποτελείται από τις παρούσες στιγμές.

Translation (English) - Time is composed of present moments.

* * *

Page - 51

Sr. No. of appearance - 87A

Greek text - συνεχές

Pronunciation - synechés

Translation (Greek) - Συνεχές

Translation (English) - Continuous

* * *

Page - 53

Sr. No. of appearance - 88

Greek text - μικρὰ μὲν ὥστε μὴ ἔχειν μέγεθος, μεγάλα δὲ ὥστε ἄπειρα εἶναι.

Pronunciation - mikrá men óste mi échein mégethos, megála de óste ápeira einai.

Translation (Greek) - Αρκετά μικρά ώστε να μην έχουν όγκο, αρκετά μεγάλα ώστε να είναι ατελείωτα.

Translation (English)- Quite small for not having a volume but big enough to be indefinite.

* * *

Page - 53

Sr. No. of appearance - 89

Greek text - ἔσται ἄρα καὶ ὁ τόπος ἐν τόπῳ καὶ τοῦτο ἐπ' ἄπειρον. οὐκ ἄρα ἔστιν ὁ τόπος.

Pronunciation - éstai ára kaí o tópos en tópo kaí toúto ep' ápeiron. ouk ára éstin o tópos.

Translation (Greek) - Το ένα διάστημα θα είναι άρα μέσα σε ένα άλλο διάστημα και αυτό (θα γίνεται) επ'άπειρον. Άρα δεν υπάρχει το διάστημα

Translation (English) - The one space will be inside another space and this (will happen) indefinitely. So the space does not exist.

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Page - 54

Sr. No. of appearance - 90

Greek text - οὐδὲν γάρ κωλύει ἐν ἄλλῳ μὲν εἶναι τόν πρῶταυ τόπον ...ὥσπερ ἡ μὲν υγίεια ἐν τοῖς θερμοῖς ὡς ἕξις, τὸ δὲ θερμὸν ἐν σώματι ὡς πάθος.

Pronunciation - oudén gar kolýei en állo men eínai ton proton tópon ... ósper I men ygíeia en toís thermoís os éxis, to de thermón en somati os pathos.

Translation (Greek) - Διότι καθόλου δεν εμποδίζει το πρώτο μέρος να είναι μέσα σ ένα άλλο. Όπως η υγεία υπάρχει σαν κατάσταση στα θερμά (σώματα), έτσι η θέρμη σε ένα σώμα (υπάρχει) σαν αίσθημα δυνατό.

Translation (English) - Because it does not impede at all the first part to be inside another one. As health exists as a state in warm (bodies), in the same way warmth (exists) in the body as an affection.

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Page - 55

Sr. No. of appearance - 91

Greek text - σημεῖόν ἐστιν οὗ μέρος οὐθεν

Pronunciation - simeíon éstin ou méros oúthen

Translation (Greek) - Σημείο είναι αυτό που δεν έχει μέρος

Translation (English) - A point does not have physical parts.

* * *

Page - 64 and 65

Sr. No. of appearance - 92

Greek text - Παρμενείδης μὲν γὰρ ἔοικε τοῦ κατὰ τὸν λόγον ἑνὸς ἅπτεσθαι, Μέλισσος δὲ τοῦ κατὰ τὴν ὕλην.

Pronunciation - Parmeneídis men gar éoike toú katá logon enós áptesthai, Mélissos de toú katá tin ýlin.

Translation (Greek) - Διότι ο Παρμενίδης φαίνεται να καταπιάνεται με τη λογική της ενότητας, ενώ ο Μέλισσος (φαίνεται να καταπιάνεται) με την υλική υπόσταση της ενότητας.

Translation (English) - Because it seems that Parmenides is concerned with the reason of unity, and Melissos on the other hand with the material essence of the unity.

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Page - 68

Sr. No. of appearance - 93

Greek text - ἔπειτα διὰ τί ἀκίνητον, εἰ ἕν; ὥσπερ γὰρ καὶ τὸ μέρος ἓν ὄν, τοδὶ τὸ, ὕδωρ. κινεῖται ἑαυτῷ, διὰ τί οὐ καὶ πᾶν;

Pronunciation - épeita diá ti akíniton, eí én? ósper gar kaí to méros en ón, todí to, ýdor. kineítai eaftó, diá ti oú kaí to pan?

Translation (Greek) - Έπειτα, εάν είναι ένα, γιατί να είναι ακίνητο; Γιατί να μην κινείται το όλο, όπως κινείται και το κάθε τμήμα, πχ το νερό, που κινείται μέσα στον εαυτό του;

Translation (English) - Then, if it is one, why should it be immovable? Why can it not be moving as a whole, as each part does, e.g. the water that moves in itself?

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Page - 77

Sr. No. of appearance - 94

Latin text - *pons asinorum*

Pronunciation - póns asinórum

Translation - Bridge of Axes

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Page - 79

Sr. No. of appearance - 95

Greek text - ὁ τῆς τοιαύτες
ἀρχηγὸς φιλοσοφίας,

Pronunciation - o tís toiáftes archigós filosofías,

Translation (Greek) - Ο αρχηγός αυτού του είδος της φιλοσοφίας,

Translation (English) - The founder of this kind of philosophy,

* * *

Page - 79

Sr. No. of appearance - 95A

Greek text - ἀ ποῶ στῶ

Pronunciation - a pow sto

Translation (English) - basis or foundation (literally a foot stool)

* * *

Page -79

Sr. No. of appearance - 96

Greek text - τὴν γῆν ἐφ' ὕδατος
ἀπεφήναντο εἶναι

Pronunciation - tin gín ef' ýdatos apefínato eínai

Translation (Greek) - Ισχυριζόταν ότι η γη κάθεται πάνω στο νερό

Translation (English) - He was claiming that earth is resting in water

* * *

Page - 81

Sr. No. of appearance - 97

Greek text - ὑπόληψις

Pronunciation - ypólipsis

Translation (Greek) - Αντίληψη, Κατανόηση, καλή γνώμη

Translation (English) - hypothesis.

* * *

Page - 82

Sr. No. of appearance - 98

Greek text -

πάντων τὰ στερματα τὴν φύσιν ὑγρὰν ἔχειν;

Pronunciation - pánton ta stérmata tin fýsin ygrán échein?

Translation (Greek) - Το σπέρμα όλων των πραγμάτων έχει φύση υγρή.

Translation (English) - Do the seeds of all things have a moist nature?

* * *

Page - 82

Sr. No. of appearance - 99

Greek text -

πάντων ὁρᾷν τὴν τροφὴν ὑγρὰν οὖσαν;

Pronunciation - pánton orán tin trofín ygrán oúsan?

Translation (Greek) - Να βλέπει ότι η τροφή των πάντων έχει υγρή υπόσταση.

Translation (English) - To see that the nutriment of everything is moist.

* * *

Page - 82

Sr. No. - 99A

Greek Text -

πάντων ὁρᾷν τὴν τροφὴν ὑγρὰν οὖσαν;

English Translation - Seeds of all things have a moist nature

* * *

Page - 82

Sr. No. of appearance - 100

Greek text - αὐτὸ τὸ θερμὸν ἐκ τούτου γιγνόμενον καὶ τούτῳ ζῶν.

Pronunciation - aftó to thermón ek toútou gignómenon kaí toúto zon.

Translation (Greek) - Η ίδια η θέρμη από αυτό γίνεται, και μέσα σε αυτό ζει.

Translation (English) - Heat is generated from the moist and kept alive by it.

* * *

Page - 82

Sr. No. of appearance - 101

Greek text - ἀρχή

Pronunciation - archí

Translation (Greek) - Πρώτη αιτία

Translation (English) - First cause

* * *

Page - 82

Sr. No. of appearance - 102 - Same as Sr.No.of appearance - 23. on page 6.

* * *

Page - 82

Sr. No. of appearance - 103

Greek text - τὸ δ' ἐξ οὗ γίγνεται,
τοῦτ' ἐστιν ἀρχὴ πάντων;

Pronunciation - to d' ex oú gígnetai, toút' estin archi pánton?

Translation (Greek) - Αυτό, από το οποίο όλα γίνονται, αυτό είναι και η αρχή όλων;

Translation (English) - Is this, from which everything derives, the beginning of everything?

* * *

Page - 82

Sr. No. of appearance - 104

Greek text -

ἐξ οὗ γὰρ ἔστιν ἅπαντα τὰ ὄντα,
καὶ ἐξ οὗ γίγνεται πρῶτον,
καὶ εἰς ὃ φθείρεται τελευταῖον.....
τοῦτο στοιχεῖον καὶ ταύτην ἀρχήν
φασιν εἶναι τῶν ὄντων.

Pronunciation - ex oú gar éstin ápanta ta ónta kaí ex ou gígnetai proton, kai eis ó fthíretai teleftaion ..... toúto stoicheíon kai táftin archín fásin eínai ton ónton.

Translation (Greek) - Αυτό, από το οποίο όλα τα πράγματα αποτελούνται, και αυτό από το οποίο όλα αρχικά γίνονται και σε αυτό στο οποίο τελικά καταστρέφονται....αυτό είναι το στοιχείο και αυτή λένε ότι είναι η αρχή των όντων.

Translation (English) - This, from which all things spring, and this by which all initially are sustained and this to which finally are resolved .... this is the element and they say that is the principle of beings.

* * *

Page - 83 -

Sr. No. of appearance - 105 Same as

Sr. No. of appearance - 23 on page 6.

* * *

Page - 84

Sr. No. of appearance - 106

Greek text -

ἔοικε δὲ καὶ Θαλῆς, ἐξ ὧν ἀπομνημονεύουσι, κινητικόν τι τὴν ψυχὴν ὑπολαμβάνειν, εἴπερ τὴν λίθον ἔφη ψυχὴν ἔχειν, ὅτι τὸν σίδηρον κινεῖ.

Pronunciation - éoike de kaí Thalís ex on apomnimonévousi, kinitikón ti tín psychín ypolamvánein, eíper tin líthon éfi psychín échein, óti ton sadiron kineí.

Translation (Greek) - Φαίνεται ότι ο Θαλής, από αυτά που διηγείται, υποθέτει ότι η ψυχή έχει κίνηση, εάν πράγματι είπε ότι η ο μαγνήτης έχει ψυχή, επειδή κινεί τον σίδηρο.

Translation (English) - It seems that Thales, from what he is saying, supposes that the soul has the power of motion just as the magnet has soul as it can move the iron.

* * *

Page - 85

Sr. No. of appearance - 107

Greek text -

καὶ ἐν τῷ ὅλῳ δὲ τινες αὐτὴν
(Sc. τὲν ψυχήν) μεμῖχθαί φασιν,
ὅθεν ἴσως καὶ Θαλῆς ᾠήθη
πάντα πλήρη θεῶν εἶναι.

Pronunciation - kaí en to ólo de tines aftín (Sc. ten psychín) memíchthaí fásin, óthen ísos kaí Thalís ooíthi pánta plíri theón eínai.

Translation (Greek) - Κάποιοι δε, λένε ότι η ψυχή έχει συμπλακεί στο Όλο (το σύμπαν), και ίσως από κει ο Θαλής συμπέρανε ότι τα πάντα είναι γεμάτα από θεούς.

Translation (English) - Some are saying that the soul is involved to the Whole (the universe). and may be from there Thales has concluded that everything is full of gods.

* * *

Page - 86

Sr. No. of appearance - 108

Latin text - *..aquam dixit esse initium rerum. Deum autem eām mentem, quœ ex aqua cuncta fingeret.*":

Pronunciation - áquam díxit ésse inítium rérum. Déum aútem éam mentem, quáe ex áqua cúncta fungeret."

Translation (Greek) - Είπε (ο Θαλής) ότι το νερό είναι η αρχή των πραγμάτων. Ο θέος του ήταν η εξυπνάδα με την οποία τα σφυρηλατεί από αυτό το στοιχείο .»

Translation (English) - He said (Thales) that water is the beginning of things. God fashions all things from this element.

* * *

Page - 87

Sr. No. of appearance - 109

Greek text - | πάντα πλήρη θεῶν

Pronunciation - pánta plíri theón

Translation (Greek) - Τα πάντα είναι γεμάτα από θεούς

Translation (English) - Everything is full of gods.

* * *

Page - 90

Sr. No. of appearance - 110

Greek text - Γνῶθι σεαυτόν

Pronunciation - Gnóthi seaftón

Translation (Greek) - Μάθε τον εαυτό σου

Translation (English) - Know yourself

* * *

Page - 90

Sr. No. of appearance - 111

Greek text - Ἀγάπα τὸν πλησίον;

Pronunciation - Agápa ton plisíon;

Translation (Greek) - Αγάπα τον διπλανό σου

Translation (English) - Love your neighbour.

* * *

Page - 90

Sr. No. of appearance - 112

Greek text -

Φίλων παρόντων καὶ ἀπόντων μεμνῆσθαι (ἔφη);

Pronunciation - Fílon parónton kaí apónton memnísthai (éfi)

Translation (Greek) - (Είπε) να θυμόμαστε τους φίλους, είτε είναι παρόντες, είτε απόντες·

Translation (English) - He said that we should remember our friends, independently if they are present or absent;

* * *

Page - 90

Sr. No. of appearance - 113

Greek text - Ἀσφαλὲς τὸ γενόμενον, ἀσφὲς τὸ μέλλον;

Pronunciation - Asfalés to ginómenon, asfés to méllon;

Translation (Greek) - Σίγουρο είναι αυτό που έχει συμβεί, σκοτεινό είναι το μέλλον·

Translation (English) - What is certain is the past, the future is obscure;

* * *

Page - 90

Sr. No. of appearance - 114

Greek text -

Κακοπραγοῦντα μὴ ὀνείδιζε.
ἐπὶ γὰρ τούτους νέμεσις θεῶν

Pronunciation - Kakopragoúnṭai mi oneídixe. epí gar toútous nemesis theón káthitai;

Translation (Greek) - Μη ντρέπεσαι για τους αποτυχημένους. Γιατί πάνω σ' αυτούς κάθεται η εκδίκηση των θεών·

Translation (English) - Don´t reproach the unsuccessful ones. Because the vengence of gods sits on them;

* * *

Page - 91

Sr. No. of appearance - 115

Greek text -

Δεὶ τοῖς ἐχθροῖς κὰὶ περὶ τῶν πιστῶν ἀπιστεῖν, τοῖς δὲ φίλους καὶ τὰ ἄπιστα πιστεύειν;

Pronunciation - Deí toís echthroís perí ton pistón apisteín, toís de fílous kaí ta ápista pistévein;

Translation (Greek) - Πρέπει να μην πιστεύεις στους εχθρούς ακόμη και σε αυτά που είναι πιστευτά, στους δε φίλους να πιστεύεις και αυτά που δεν είναι αξιόπιστα.

Translation (English) - You should not believe your enemies, even what they say is credible, believe your friends even what they say is incredible.

* * *

Page - 91

Sr. No. of appearance - 116

Greek text - οὔ τι τὰ πολλά γ' ἔπη φρονιμ ν
ἀπεφήνατο δόξαν.

Pronunciation - oú ti ta pollá g' épi frónimon apefínato dóxan.

Translation (Greek) - Ούτε τα πολλά λόγια δεν αναδεικνύουν συνετή γνώμη.

Translation (English) - A multitude of words is never a proof of a prudent mind.

* * *

Page - 97

Sr. No. of appearance - 117

Greek text - Ἀλήθεια

Pronunciation - Alítheia

Translation (Greek) - Αλήθεια

Translation (English) - Truth

* * *

Page - 104

Sr. No. of appearance - 118, 118A

Greek text - κοινά

Pronunciation - koiná,

Translation (Greek) - Κοινά, αυτός που δίνεται σε όλους, που ανήκει σε όλους,

Translation (English) - Fundamental notions.

* * *

Page -106

Sr. No. of appearance - 119

Greek text - τὸ φαινόμενον

Pronunciation - to fainómenon

Translation (Greek) - Φαινόμενο, αυτό που φαίνεται αληθοφανές

Translation (English) - Phenomenon

* * *

Page - 106

Sr. No. of appearance - 120

Greek text - τὸ ἀληθ'ες,

Pronunciation - to alithés

Translation (Greek) - Ο πραγματικός, αυτός που δεν είναι ψεύτικος

Translation (English) - The real.

* * *

Page - 107

Sr. No. of appearance - 121

Greek text - ὁ δὴ θεὸς ἡμῖν πάντων χρημάτων μέτρον ἂν εἴη μάλιστα, καὶ πολὺ μᾶλλον ἢ πού τις, ὡς φασιν, ἄνθρωπος. .

Pronunciation - o di theós imín pánton chrimáton métron an eíi málista, kaí polý mállon í poú tis, os fásin, ánthropos.

Translation (Greek) - Ο Θεός σε μας, θα πρέπει να είναι το μέτρο όλων των πραγμάτων, και όχι όπως λένε κάποιοι πολύ συχνά (ότι είναι), άνθρωπος.

Translation (English) - God to us, should be the measure of all things, and not man as many say.

* * *

Page - 109

Sr. No. of appearance - 122

Greek text - φύσει γὰρ ἀρχὴ καὶ τῶν ἄλλων ἀξιωμάτων αὕτη πάντων.

Pronunciation - fýsei gar archí kaí ton állon axiomáton aftí pánton.

Translation (Greek) - Διότι, αυτή, είναι από τη φύση της, η αρχή όλων των άλλων αξιωμάτων.

Translation (English) - Because from that law start all other axioms.

* * *

Page - 109

Sr. No. of appearance - 123

Greek text -

ὅμοιος γὰρ ὁ φυτῷ, τοιοῦτος ἢ τοιοῦτος ἤδη

Pronunciation - ómoios gar o fytó, toioútos i toioútos ídi

Translation (Greek) - Διότι αυτός που ήδη είναι τέτοιου είδους, είναι όμοιος με φυτό.

Translation (English) - Because they are no better than a plant.

* * *

Page - 111

Sr. No. of appearance - 124

Greek text - δῆλονἄρα ὅτι τὸ μεν βέλτιον ὑπολαμβάνει τό δ' οὐ βέλτιον

Pronunciation - dílon ára óti to men véltion ypolamvánei to d' on véltion

Translation (Greek) - Άρα είναι φανερό ότι το καλύτερο μπορεί να εννοηθεί και ως μη καλό

Translation (English) - It is then obvious that good and not good are the same.

* * *

Page - 111

Sr. No. of appearance - 125

Greek text -

τό γε μᾶλλυνκαὶ ἧττον ἔνεστιυ ἐν τῇ φύσει τῶν ὄυτων.

Pronunciation - to ge mállon kaí ítton énestin en tí fýsei ton ónton

Translation (Greek) - Στην φύση των όντων ενυπάρχει το περισσότερο και το λιγότερο

Translation (English) - There is more or less in the nature of things.

* * *

Page - 122

Sr. No. of appearance - 126

Greek text - νόησες νοήσεως

Pronunciation - noises noíseos

Translation (Greek) - Νόηση της νόησης

Translation (English) - Understanding of the understanding

* * *

Page -127

Sr. No. of appearance - 127

Greek text - 'ως' ει

Pronunciation - os eí

Translation (Greek) - Όπως

Translation (English) - As if

* * *

Page -131

Sr. No. of appearance - 128

Latin text - *optimi juris,*

Pronunciation - óptimoi júris

Translation (Greek) - Βέλτιστοι νόμοι

Translation (English) - flawless laws

* * *

Page - 132

Sr. No. of appearance - 129

Latin text - *fons et origo*

Pronunciation - fons et órigo

Translation (Greek) - Πηγή και προέλευση

Translation (English) - Source and Origin

* * *

Page - 148

Sr. No. of appearance - 130

Latin text - *jus primae noctis*

Pronunciation - jus prímae nóctis

Translation (Greek) - Νόμος της πρώτης νύχτας

Translation (English) - Law of the first night

* * *

HISTORY OF INDIAN PHILOSOPHY

Edition - 1974

Page - xi Contents

Sr. No. of appearance - 1

Greek text - ἀπορία

Pronunciation - aporía

Translation (Greek) - απορία= Δυσκολία, αμηχανία. Εδώ μπορεί να εννοεί την απορία

Translation (English) - Difficulty in assessment, also perplexity can be meant here.

* * *

Page - 149

Sr. No. of appearance - 2, and also on pages 8, 10, 11, 12, 14, 19, 20, 21, 22 and 23.

Greek text - ἀρχή

Pronunciation - archí

Translation (Greek) - Πρώτη αιτία, πρώτο στοιχείο

Translation (English) - First cause

* * *

Page - 161 (also on p.361)

Sr. No. of appearance - 3

Greek text - ἕτερος

Pronunciation - heteros

Translation (Greek) - Άλλος

Translation (English) - Other

* * *

Page - 168

Sr. No. of appearance - 4

Greek text - σοφος,

Pronunciation - sofós

Translation (Greek) - Έξυπνος, Σοφός

Translation (English) - Knowledge, wisdom.

* * *

Page - 172

Sr. No. of appearance - 5

Greek text - δόξα and ἐπιστήμη

Pronunciation - dóxa and epistími

Translation (Greek) - Γνώμη και επιστημονική γνώση

Translation (English) - Opinion and knowledge

* * *

Page - 172

Sr. No. of appearance - 6

Greek text - ἀναλυτική and συνθετική

Pronunciation - analytikí and synthetikí

Translation (Greek) - Ανάλυση και Σύνθεση

Translation (English) - Analysis and Synthesis

* * *

Page - 173

Sr. No. of appearance - 7

Greek text - αἰτία and λόγος,

Pronunciation - aitía and lógos

Translation (Greek) - Αιτία κατηγορία και Βάση, Θεωρία, Λογικό

Translation (English) - False causation and true causation.

* * *

Page - 181

Sr. No. of appearance - 8,

also on page Nos. 225, 250, 302, 344, 359 and 440.

Greek text - ἀρχή

Pronunciation - archí

Translation (Greek) - Πρώτη αιτία, πρώτο στοιχείο

Translation (English) - First cause.

* * *

Page - 217

Sr. No. of appearance - 9

Greek text - θεωρείν

Pronunciation - theoreín

Translation (Greek) - Να παρατηρεί

Translation (English) - Observation

* * *

Page - 251

Sr. No. of appearance - 10

Greek text - θεωρία.

Pronunciation - theoría

Translation (Greek) - Σκέψη, εξέταση, συλλογισμός

Translation (English) - Thought

* * *

Page - 252
Sr. No. of appearance - 11

(This quotation also appears as under -

a) Page - 74
Sr. No. of appearance - 6
A Constructive Survey of Upanishadic Philosophy

b) Page - 82
Sr. No. of appearance - 104
Philosophical and other Essays)

Greek text - Ἐξ οὗ γὰρ ἔστιν ἅπαντα τὰ ὄντα, καὶ ἐξ ου γίγνεται πρῶτον, καὶ εἰς ὃ φθείρεται τελευταῖον .....τοῦτο στοιχεῖον καὶ ταύτην ἀρχήν φασιν εἶναι τῶν ὄντων—

Pronunciation - ex oú gar éstin ápanta ta ónta kaí ex ou gígnetai proton, kai eis ó fthíretai teleftaion ..... toúto stoicheíon kai táftin archín fásin eínai ton ónton.

Translation (Greek) - Αυτό, από το οποίο όλα τα πράγματα αποτελούνται, και αυτό από το οποίο όλα αρχικά γίνονται και σε αυτό στο οποίο τελικά καταστρέφονται....αυτό είναι το στοιχείο και αυτή λένε ότι είναι η αρχή των όντων.

Translation (English) - This, from which all things spring and by which all are sustained and in which finally are resolved .... this is the element and they say that is the principle of existence.

* * *

Page - 254

Sr. No. of appearance - 12

Greek text - ἀπάθεια,

Pronunciation - apátheia,

Translation (Greek) - Απάθεια, αναισθησία, απουσία πόνου, ησυχία

Translation (English) - Emotinlessness

* * *

Page - 254

Sr. No. of appearance -13

Greek text - ἀταραξία,

Pronunciation - ataraxía,

Translation (Greek) - Ηρεμία, ησυχία, απάθεια

Translation (English) - Imperturbability

* * *

Page	Greek word	Pronunciation	Meaning
290(14)	ὕλη	Hyle	wood
290(15, 16)	εἶδος	Idos	figure
290(17)	ψυχή	psyche	soul
493 (18)	εἶδος	Idos	figure

* * *

Page - 493

Sr. No. of appearance - 19

Greek text - ἐπιστήμη

Pronunciation - episteme

Translation (Greek) - Επιστήμη, επιστημονική γνώση

Translation (English) - knowledge

* * *

Note : Greek words appearing on page 241 should be translated as "understanding of the understanding".

THE EVOLUTION OF MY OWN THOUGHT

Edition - 2001

Page - 14

Sr. No. of appearance - 1 (same as in Philosophical and Other Essays page 12, appearance no. 44)

Greek text - λ. γεσθαι οὐκ ἐθέλει καὶ ἐθέλει Ζηνὸς οὔνομα.

Pronunciation - légesthai oúk ethélei kai ethélei Zinós oúnoma.

Translation (Greek) - Δε θέλει αλλά και θέλει να λέγεται Δίας στο όνομα.

Translation (English) - The First Principle is willing to be called Zeus and unwilling to be called Zeus.

* * *

Page - 15

Sr. No. of appearance - 2 (same as in Philosophical and Other Essays page 12, appearance no. 45)

Greek text - τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἄνθρωποι δὲ ἃ μὲν ἄδικα ὑπειλήφασιν, ἃ δὲ δίκαια.

Pronunciation - to men theó kaló pánta kaíagathó kaí díkaia, anthropoid de a men ádika ypeilífasin, a de díkaia.

Translation (Greek) - Στο Θεό, όλα τα πράγματα είναι καλά και χρήσιμα και δίκαια, οι άνθρωποι όμως υποστηρίζουν κάποια άδικα και κάποια δίκαια πράγματα.

Translation (English) - To God all things are fair and good and just, but men hold some things unjust and some just.

* * *

Page - 15

Sr. No. of appearance - 3 (same as in Philosophical and Other Essays page 14, appearance no. 46)

Greek text - *ὀνομάζεται καθ' ἡδονὴν ἑκάστου."*

Pronunciation - onomázetai kath' idonín ekástou."

Translation (Greek) - Ονομάζεται ανάλογα με την ευχαρίστηση του καθενός.

Translation (English) - Everyone gives him the name one pleases.

* * *

Page - 17

Sr. No. of appearance - 4 (same as in Philosophical and Other Essays page 111, appearance no. 124)

Greek text - *δῆλου ἄρα ὅτι τὸ μὲν βέλτιον ὑπολαμβάνει τὸ δ' οὐ βέλτιον*

Pronunciation - dílou ára óti to men véltion ypolamvánei to d' oú véltion.

Translation (Greek) - Άρα είναι φανερό ότι το καλύτερο μπορεί να εννοηθεί και ως μη καλό.

Translation (English) - It is therefore obvious that good and not good are the same.

* * *

Page - 17

Sr. No. of appearance - 5 (same as in Philosophical and Other Essays page 111, appearance no. 125)

Greek text - τό γε μᾶλλον καὶ ἧττον ἔνεστιν ἐν τῇ φύσει τῶν ὄντων

Pronunciation - to ge mállon kaí ítton énestin en ti fýsei ton ónton

Translation (Greek) - Στην φύση των όντων ενυπάρχει το περισσότερο και το λιγότερο

Translation (English) - There is more or less in the nature of things.

* * *

Page - 20

Sr. No. of appearance - 6 (same as in Philosophical and Other Essays page 40, appearance no. 82)

Greek text -

τὸ γὰρ αὐτὸ νοεῖν ἐστίν τε καὶ εἶναι,

Pronunciation - to gar aftó noeín estín te kaí eínai,

Translation (Greek) - Διότι αυτό που μπορεί να εννοηθεί συγχρόνως και είναι,

Translation (English) - Thought and Being are the same.

* * *

Page - 20

Sr. No. of appearance - 7 (same as in Philosophical and Other Essays page 34, appearance no. 77)

Greek text -

ταὐτὸν δ' ἐστὶ νοεῖν τε καὶ οὕνεκέν ἐστι νόημα:

Pronunciation - taftón d' estí noeín te kaí ounekén ésti nóima:

Translation (Greek) - Το ίδιο είναι και το νοείν και κείνο για το οποίο υπάρχει νόημα:

Translation (English) - Thinking and that by reason of which thought exists are one and the same.

* * *

Page - 21

Sr. No. of appearance - 8 (same as in Philosophical and Other Essays page 35, appearance no. 78)

Greek text - αὐτὰρ ἐπεὶ πεῖρας πύματον,
τετελεσμένον ἐστὶ πάντοθεν,
εὐκύκλου σφαίρης ἐναλίγκιον
ὄγκῳ μεσσόθεν ἰσοπαλὲς πάντῃ.

Pronunciation - aftár epeí píras pýmaton, tetelesménon estí panóthen, efkýklou sfaíris enalígion ógo, messóthen ísopalés pánti.

Translation (Greek) - Αλλά αφού έχει έσχατο όριο, είναι πεπερασμένο από παντού, όμοιο με όγκο σφαίρας ολοστρόγγυλης, που εκτείνεται από τη μέση προς τα έξω ισοδύναμη.

Translation (English) - But as it has an extreme limit, it is from all sides finite, similar to the volume of an all round sphere, that is extended equivalent from the middle to the outside

* * *

A CONSTRUCTIVE SURVEY OF UPANISHADIC PHILOSOPHY

Edition - 1986

Page - 5 preface

Sr. No. of appearance - 1

Greek text - τοῖς μὲν ἀραχνίων ὑφάσμασιν εἴκαζεν, οὐδὲν μὲν χρήσιμους, λίαν δὲ

Pronunciation - toís men arachníon yfásmasin eíkazen, oudén men chrísimous, lían de technikoús

Translation (Greek) - Μοιάζει με τους ιστούς των αραχνών, (που δεν είναι) καθόλου μεν χρήσιμοι, αλλά (είναι) δε πολύ επιδέξιοι.

Translation (English) - It looks like the spider's webs not useful at all, but only very admirable.

* * *

Page - 13 preface

Sr. No. of appearance - 2

Greek text - πάντων χρημάτων μέτρον ἄνθρωπος.

Pronunciation - métron ánthropos pánton chriméton

Translation (Greek) - Ο άνθρωπος είναι το μέτρο όλων των πραγμάτων

Translation (English) - Man is the measure of everything.

* * *

Page - 25

Sr. No. of appearance - 3

Greek text - πού στῶ,

Pronunciation - Poú stó

Translation (Greek) - Εκεί που βρίσκομαι

Translation (English) - Foundation.

* * *

Page - 42

Sr. No. of appearance - 4

Greek text - θεωρία

Pronunciation - theoría

Translation (Greek) - Θεωρία

Translation (English) - Thought

* * *

Page - 73

Sr. No. of appearance - 5, and also on Page Nos. 74, 76, 79 and 144.

Greek text - φύσις

Pronunciation - fýsis

Translation (Greek) - Σύσταση

Translation (English) - Primal Principle

* * *

Page - 74

Sr. No. of appearance - 6

Greek text - ἐξ οὗ γάρ ἔστιν ἅπαντα τὰ ὄντα, καὶ ἐξ οὗ γιγνεται πρῶτον καὶ εἰς ὅ φθείρεται τελευταῖον.... τοῦτο στοιχεῖον καὶ ταύτην ἀρχήν φασιν εἶναι τῶν ὄντων.

Pronunciation - ex oú gar éstin ápanta ta ónta kaí ex oú gígnetai proton, kai eis ó fthíretai teleftaion ..... toúto stoicheíon kai táftin archín fásin eínai ton ónton.

Translation (Greek) - Αυτό, από το οποίο όλα τα πράγματα αποτελούνται, και αυτό από το οποίο όλα αρχικά γίνονται και σε αυτό στο οποίο τελικά καταστρέφονται....αυτό είναι το στοιχείο και αυτή λένε ότι είναι η αρχή των όντων

Translation (English) - This, from which all things spring, and this from which all initially are made and this to which finally are resolved.... this is the element and they say that is the principle of existence.

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Page - 76

Sr. No. of appearance - 7

Greek text - θεός

Pronunciation - theós

Translation (Greek) - Θεός

Translation (English) - God

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Page - 76

Sr. No. of appearance - 8

Greek text - ἄθεοι.

Pronunciation - átheoi

Translation (Greek) - Άθεοι

Translation (English) - Godless

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Page - 80

Sr. No. of appearance - 9

Greek text - ἐκπύρωσις ,

Pronunciation - ekpýrosis

Translation (Greek) - Τέλεια καύση, Πυρκαγιά

Translation (English) - Blaze, Conflagration

* * *

Page - 81

Sr. No. of appearance - 10

Greek text - τό μὴ ὄν

Pronunciation - to mi on

Translation (Greek) - Αυτό που Δεν- Είναι

Translation (English) - Not-being

* * *

Page - 84

Sr. No. of appearance - 11

Greek text - Αδράστεια

Pronunciation - Adrásteia

Translation (Greek) - Να μην σκοπεύεις να δραπετεύσεις

Translation (English) - necessity

* * *

Page - 84

Sr. No. of appearance - 12

Greek text - διδράσκω

Pronunciation - didrásko

Translation (Greek) - Δραπετεύω

Translation (English) - Contingency

* * *

Page - 97

Sr. No. of appearance - 13

Greek text - ἕτερος

Pronunciation - heteros

Translation (Greek) - Άλλος

Translation (English) - Other

* * *

Page - 98

Sr. No. of appearance - 14

Greek text - ὁδὸς κνω

Pronunciation - odós káto

Translation (Greek) - Ο δρόμος (προς τα) κάτω

Translation (English) - The way down

* * *

Page - 98

Sr. No. of appearance - 15

Greek text - ὁδὸς κάτω

Pronunciation - odós ano

Translation (Greek) - Ο δρόμος (προς τα) κάτω

Translation (English) - The way up

* * *

Page - 102

Sr. No. of appearance - 16

Greek text - πνεματικοί, ψυχικοί, ὑλικοί

Pronunciation - pneumatikoí, psychikoí, ylikoí

Translation (Greek) - Πνευματικοί, ψυχικοί, υλικοί

Translation (English) - Spiritual, mental, material

* * *

Page - 104

Sr. No. of appearance - 17

Greek text - μὴ ὄν

Pronunciation - mi on

Translation (Greek) - Αυτό που Δεν- Είναι

Translation (English) - The non-being

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Page - 143

Sr. No. of appearance -18

Greek text - θεωρία

Pronunciation - theoría

Translation (Greek) - Θεωρία

Translation (English) - Thought

* * *

Page - 144

Sr. No. of appearance - 19

Greek text - ψυχή

Pronunciation - psychí

Translation (Greek) - Ψυχή

Translation (English) - Soul

* * *

Page - 153

Sr. No. of appearance - 20

Greek text - ἀνάμνησις

Pronunciation - anámnisis

Translation (Greek) - Ανάμνηση

Translation (English) - Remembrance

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Page - 208

Sr. No. of appearance - 21

Greek text - οὗλος ὁρᾳ, οὗλος δέ νοεῖ, οὗλος δέ τ' ἀκούει

Pronunciation - oúlos óra, oúlos de noeí, oúlos de t' akoúei

Translation (Greek) - Ολόκληρος βλέπει, σκέπτεται, ολόκληρος δε ακούει

Translation (English) - He is looking all by himself, he is thinking all by himself, he is listening all by himself

* * *

Page - 246t

Sr. No. of appearance - 22

Greek text - αὐτὸ καθ' αὑτό.

Pronunciation - aftó kath aftó

Translation (Greek) - Αυτό καθαυτό

Translation (English) - Self as self.

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Note : Greek words appearing on page 197 should be translated as "understanding of the understanding".

THE BHAGVADGITA AS A PHILOSOPHY OF GOD-REALIZATION

Edition - 2001

ἔθος (habit) and ἦθος (Character). Even Aristotle, the great author of Nicomachean Ethics, tells us 'ἔθος is ἦθος.' No virftue could be contemplated on unless we have practiced that particular virtue day after day in our life. In that way habit becomes character, as Aristotle tells us.

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Gurudev Ranade - Greek Philosophy and Greek Language

Gurudev Ranade had made a thorough study and had a mastery of Greek as he had found that Greece happened to the fountain-head of European philosophy. He wrote critical essays full of original thoughts about almost all the Greek philosophers. He began with the great philosopher Heracleitos and wrote a brilliant essay about him in 1916. In it he paid high tributes to Heracleitos saying "Heracleitos shines on the horizon of Greek Philosophy, like a solitary star of the finest magnitude, suffering no peer near his throne, forming no school of thought, and yet in his self-isolation exercising a potent influence on the whole course of Ancient and Modern Philosophy."

Prof Ranade also wrote an essay 'Greek and Sanskrit'. He found a few remarkable similarities in them and pointed out those in his essay.

{From 'Gurudev Ranade's Life of Light written by' M.S. Deshpande, published by Bharatiya Vidya Bhavan, Mumbai and Gurudev Ranade Samadhi Trust Nimbal (R. S.), 1963, 2006, p. 69}

INTERNATIONAL FORUM OF FOLLOWERS OF GURUDEV RANADE FOR PHILOSOPHICAL RESEARCH (IFFGRPR), PUNE

(Registered Trust with Charity Commissioner, Pune, No E4642 dated 30/8/2006)

8, Irsha Society, Kulkarni Road, off Apte Road, Deccan Gymkhana, Pune 411004

Activity Report (Till December 2011)

Preparations

Before actual registration lot of preliminary work was carried out since August 2005. Several meetings of disciples of Gurudev Ranade and persons interested in philosophical research were organized at Pune, Mumbai, Sangali, Kolhapur, Belgaum etc. Draft constitution of the proposed organization was prepared and discussed with experts, finalized and submitted for registration. The registration took place on 30-8-2006. The activities picked up after the registration.

After Registration

Request was made to Income Tax Dept. for exemption under 80G of IT Act for donations. Seminar outline on the occasion of 50th anniversary of Gurudev Ranade on 6th, 7th June 2007 was finalized. Meeting of all donors and interested persons was held on 15-4-2006 for seeking co-operation for the seminar to be held in June 2007. Visit was made to Nimbal

for seeking support for the seminar (19-5-2006). Collaboration and help was given to the Department of Philosophy, University of Pune for holding a national Seminar on Gurudev Ranade's Philosophy held on 10-11 August 2006 at Pune. Report of the Seminar was circulated to interested persons and published on website. Income Tax exemption under 80G of IT Act for donations was received in October 2006. Thereafter the drive for collection of donations was strengthened. Five Year Action Plan for guiding activities of the Forum was prepared.

Preparations for 50th Anniversary Seminar

Contacts were initiated with international and national scholars for participation in the proposed international seminar to be held on 6-7 June 2007. Visits were made to several places for giving information about the Forum and its activities particularly the international seminar on 6th, 7th June 2007. (1) Chennai where a national seminar on philosophy was held by Jain Parishad (28 Sept. 4th October 2006). (2) Dapoli where annual meet of Maharashtra Tattvadnyan Parishad was held (29-30 October 2006). (3) Allahabad for eliciting support of Allahabad University and getting more information since Gurudev Ranade had lived and worked there for 30 years. (13-18 Nov. 2006). Several meetings were held with Philosophy Department staff in Mumbai and Pune universities for seeking their support and guidance. Several meetings were held with groups and individuals in Pune, Chinchwad for seeking support. While thise work was going on, contacts were also made with national and international scholars to seek their participation and presentation of papers in the seminar on 6th, 7th June 2007.

Efforts were made for making available the Visa to Chinese scholars. Arrangements for organization of the seminar were finalized and monitored.

International Seminar 6th, 7th June 2007

The seminar was successfully held with over 30 scholars (6 from other countries) making presentations and over 350 delegates attending. The report was prepared and circulated to the Press and published on web sites. Photographs and DVD CDs were made available to interested persons. Thereafter work on preparing the book containing the proceedings was printed. Books of Gurudev Ranade were sent to foreign scholars.

Publication of articles on Gurudev Ranade

Article by Dr. M. V. Patankar titled 'Contribution of Prof. Ranade in Hindi Mysticism' and by Dr. H. D. Kopardekar titled 'Books of Gurudev Ranade on Gita and Ultimate Reality' were published in Bhavan's Journal in 2007 and also in other journal and news papers.

Meetings of Donors and wellwishers

Meeting of donors and well wishers was held on 22-7-2007 and 30-3-2008 to seek guidance for further work of the Forum.

Publication of the Seminar Report

The proceedings of the seminar held in 2007 were published at the hand of Justice Shrikrishna on 3rd May 2008 in a grand function which received very good publicity. The contents, editing,

and getup of the book were very much appreciated. Distribution of copies to all registered participants and scholars who presented papers was arranged Efforts were also made to sell some copies through booksellers.

Greek Qutations

Compilation of a book of Greek Quotations in the books of Gurudev Ranade containing explanation of ancient Greek quotations was undertaken in 2008.

Lectures

Following lectures were arranged (1) Prof. S. R. Talghatti former Head of the Dept. Philosophy, University of Pune on 6th June 2008 delivered a lecture on 'Distinctive Features of Gurudev Ranade's Concepts of Devotion. (2) Prof. Suresh Gajendragadkar on 25th November 2008 on 'The thoughts Gurudev Ranade about Ultimate Reality'.

Seminar at Belgaum

Collaborated with Academy of Comparative Philosophy and Religion Belgaum for organizing a seminar on 'Contribution of lady saints in Karnataka to Bhakti Movement'.(14 to 17 November 2007), visit was also made to Parmartth Mandir Trust, Jamkhandi while returning from Belgaum.

Meeting

A meeting of donors and disciples of Gurudev Ranade was held on 19-2-2009 to seek guidance for further work.

Gurudev Ranade Memorial Annual Lecture 2009

Collaboration was offered to Philosophy Department of Pune University for organizing the Gurudev Ranade memorial lecture on 16th March 2009 in Pune. Former head of Department of Allahabad Univ. Philosophy Dept. Prof. Ram Lal Singh delivered the lecture on 'The Concept of Spirituality and Prof. R. D. Ranade'.

International Conference on 5th, 6th June 2009.

Next international conference was planned for 5th, 6th June 2009. The theme chosen was 'Science and Spirituality' Contacts were established with scholars in India and abroad. Like the previous event, this conference was also successfully arranged and reports were sent to Press etc. It was attended by more than 150 participants including 6 foreigners. The Report on the conference was compiled. It was published in a book format in collaboration with Kondai Malkalpatte Trust, Udgir on 11-5-2010 at Udgir. Copies were distributed to participants and interested persons.

Vedanta Course

A special Diploma Course on Vedanta was planned in collaboration with Bharatiya Vidya Bhavan, Pune Kendra, preparations were made but due to changes in exam schedule because of elections, the same could not be held.

Gurudev Ranade Memorial Lecture 2010.

Collaborated with the Department of Philosophy of University of Pune for organising the lecture of Prof. Sri Prakash Dube on 'The Upanishads and Their Philosophy'.

Recent work

Efforts were made to secure extension to the exemption for donations to the Forum. The Income Tax Department approved the proposal on 22-9-2010 (upto 2013).

Swami Parmamanand Bharati's Discourses on 'Shankar Vedanta'

After initial planning for Swamiji's programme at Pune, the venue was shifted to Belgaum. The Academy of Comparative Philosophy and Religion, Belgaum agreed to host the programme. Collaboration was offered to the Academy in the organization of the programme.

Book on Greek Quotations

The arrangements for publication of the Book of Greek Quotations in the Books of Gurudev Ranade were finalized and the book is being published in December, 2011 in collaboration with the Academy of Comparative Philosophy and Religion Belgaum.

IFFGRPR

IFFGRPR is a Registered Trust and the members of the Trust are :

Dr. S. R. Gowariker	-	Chairman,
Dr. N. V. Kulkarni	-	Secretary,
Dr. M. V. Patankar	-	Treasurer, and
Dr. H. D. Kopardekar	-	Member.

* * *

Academy of Comparative Philosophy and Religion (ACPR), Belgaum

An elaborate 'Prospectus' for the Academy of Comparative Philosophy & Religion (ACPR), Belgaum, was prepared by Dr. R. D. Ranade in 1924 testified to his vision and its implementative concern. In 1950, with the help of H. H. Sir C. A. Patwardhan, the Rajasaheb of Sangli, Shri Gurudev Dr. R. D. Ranade established the Academy and registered the Trust as 'Academy of Comparative Philosophy & Religion, Belgaum', in the year 1952.

His global vision in the ACPR, Belgaum had the edge of clarity for ensuring the heritage of the ACPR for the people of the world as its beneficiary. On 16-4-1964 the corner stone of the present ACPR building was laid by Shri. B. D. Jatti, then Finance Minister of Karnataka. Later on Dr. S. Radhakrishnan, then President of India, inaugurated the present ACPR building at Belgaum.

Objects of the ACPR

A. To work for the spiritual unity of mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritual minded persons through :

1. Spiritual Symposiums
2. Study and Research
3. Lectures
4. Meetings and Conferences &
5. Religious and Philosophical Publications

B. To start, sponsor or co-operate with Institutions in different centres for the development of the above aims and objects. (ACPR is and will continue to be an educational and research centre of the international context in the comparative study and research in the Philosophies and Religions of the world to achieve the above objectives.

Activities of ACPR

Various activities include a rich library with rare books numbering more than 25000 books to support the academic activities, Holding International Spiritual and Philosophic Symposiums, Conferences and Publications, Publishing a quarterly journal, books, arranging memorial lectures, a college of Yogic Science and Research etc..

ACPR Belgaum is registered as Public Trust in the Education and Research Category, with its Public Trust Reg. No. : E-233(BGM) of 1952, under Bombay Public Trust Act.

All possible active support to the ACPR Mission is welcome.

Donations : Any unconditional donations of any quantum or of any nature are accepted. Donations by Cheques/D.D.'s to be drawn/payable only to "Academy of Comparative Philosophy and Religion" at Belgaum.

Unconditional donations can be made to this institution with benefit under Section 80G(5)(vi) of Income Tax Act vide their letter No. 176CIT-BGM/2010-2011 dated 25th October, 2010.

REGISTERED CATEGORIES OF ASSOCIATES

- GRAND PATRON : Rs. 10 lakhs or more
- ENDOWING ASSOCIATE : Rs. 1 lakh or more
- REGISTERED ASSOCIATE : Rs. 25,000/- or more
- REG. INSTITUTIONAL CONTRIBUTOR : Rs. 10,000/- or more
- REG. ACTIVE ASSOCIATES : Volunteers accepted and registered.
- PATRON : Rs. 5 lakhs or more.
- DONOR : Rs. 50,000/- or more.

Belgaum
31-3-2011

Adv. M. B. Zirali
Sectetary, A.C.P.R., Belgaum

* * *

Readers of Greek Philosophy need hardly be reminded of the close parallel that exists between this Upanishadic conception of Atman and the Platonic conception of (meaning Self as self).

- A Constructive Survey of Upanishadic Philosophy,
R. D. Ranade, (Pg.181, Edn. 1968)

. . καίτοι ἀμυδρῶς ὁρᾶται ἐκεῖ δὲ καθαρῶς ὁρᾶται. δίδωσι γὰρ τῷ ὁρῶντι ὅρασιν καὶ δύναμιν εἰς τὸ μᾶλλον ζῆν καὶ μᾶλλον εὐτόνως ζῶντα ὁρᾶν καὶ γενέσθαι ὃ ὁρᾷ.

"And yet," says Plotinus, "we here see but dimly, yonder the vision is clear. For it gives to the seer the faculty of seeing and the power for the higher life, the power by living more intensely to see better, and to become what he sees\\\" (Enneads, 6.6.18). A mystic's final judge is thus ultimately his own Self !

Ranade's essay Greek and Sanskrit, A Comparative Study when published it was very much appreciated by Shri Arvind Ghosh (Yogi Aurbindo). Ranade used to give quotations from Greek in a very fine manner as noted by many of his students.

- Gurudev R. D. Ranade,
S. Tulpule (Marathi), p. 218

Prof. Ranade has made a thorough-going, critical study of Greek Philosophy. His research work in this field, is based as it is on his knowledge of the original Greek sources, is embodied in the first four essays of the volume (Philosophical and Other Essays Part I) and is highly appreciated by authorities on Greek Philosphy. In the words of of Shri Aurbindo, a complete history of Greek Philosophy by "this perfect writer and scholar" would be "a priceless gain".

- From Preface by N. G. Damle to
Philosophical and Other Essays Part I, p. xxii